A

REPLY

To a Pamphlet called

The MISCHIEF of IMPOSITIONS;

Which pretends to

ANSWER

The Dean of St. *Paul's*

SERMON

Concerning

The MISCHIEF of SEPARATION.

LONDON,
Printed for *Walter Kettilby*, at the *Bishop's Head* in St. *Paul's* Church-yard. 1681.

XUM

TO THE

READER.

THat ſeveral Leading Men of the diſſenting Party were alarm'd at the Dean of St. Paul's Sermon againſt the Separation, was not much to be wondered at; ſince it always concerns them as much as the Cauſe is worth to cry down any good Diſcourſe that tends to Union: And it has ſtill been the unhappineſs of the Church of England ever ſince the Reformation, to be perſecuted on this ſide with more than ordinary clamour when Popiſh Plots have broken out, and ſhewn us our danger of being ruined by Violence and Treachery on the other. But it was generally believed that a Sermon ſo modeſt and unprovoking as this was, though it had not been Dr. Stillingfleet's, would have met with all that reſpect and civility in trying to Anſwer it, which theſe men could afford either to their Adverſaries or their Betters. And therefore it was not a little ſurpriſing to ſee Mr. A. come forth againſt the Dean's Sermon, and fall upon it in ſuch a rude and lubberly faſhion, as if he had been to try his skill, and play a Prize of wit with ſome notable Buffoon like himſelf. We have not ſo much reaſon to be angry with him as the grave Men of his own Party have, who may ſuffer in their Reputation for the ſake of this Man's folly and raſhneſs. If it could have been done,

they had ſhewn their Diſcretion *by chaining him up for this time, a great deal more than he has ſhewn his* Wit *by coming abroad. To gratifie a few of his own Temper, he has done great diſſervice to the Diſſenters, who are deſirous of* Union, *as I have ſhewn in the following Book. And therefore I hope it will not prove offenſive to Theſe, how unwelcome ſoever it may be to the Reſt. I cannot deny but Mr.* A. *has provided pretty well for the pleaſant entertainment of his Readers, which was not the leaſt part of his deſign; And ſometimes I was not able to forbear laughing a little to ſee what pains he has taken every where about a poor* Jeſt *that was ſomewhat backward, to pull it in by Head and Ears. But I cannot believe the Controverſie in which he has meddled to be a laughing matter; And therefore if the Reader expects any of Mr.* A.*'s Wit in* my *Anſwer to him, he will be no leſs diſappointed, than I was of my expectation to find ſome* Seriouſneſs *in* his *Anſwer to the* Dean.

A N

AN ANSWER

To a Book Entituled the

MISCHIEF of IMPOSITIONS;

OR, A

Soveraign Antidote, &c.

DR. *O.* and Mr. *B.* had already done their beſt to preſerve the people from being infected with diſpoſitions to Peace and Unity by the Dean of Saint *Paul*'s late Sermon: But this Gentleman, to ſhew his greater skill, compounds their Arguments over again, gives them a tincture of his own unmannerly briskneſs, and ſets them to ſale at Mr. *Benjamin Alſop*'s Shop, under the name of *A Soveraign Antidote againſt a late Diſcourſe*, &c.

If this man underſtands the temper of his Party, I ſee what it is that muſt make a Book a Soveraign Remedy to prevent their being wrought upon by Reaſon and Meekneſs. It muſt be ſet off with fulſome ſimilitudes, and a ſcoundrel ſort of Jeſting, together with rude and inſolent Reflexions upon their Superiours; which operate marvellouſly well with ſome people. The man is eminent in theſe gifts above his

Brethren; and with ſome of them he goes for one of a ſanctified and unanſwerable Wit.

And who can blame them for being charm'd with ſuch melodious ſtrains of his Fancy as theſe are?

p. 4. *Thus have I ſeen one ſport with a Dog, ſhewing him a Cruſt, which when the Cur has zealouſly jumpt to reach, he holds it up higher. So have I known a ſorry Jade, which in the hands of a poor Country-man would not*

p. 51. *give five Marks*, and ſo forth. *So have I heard ſomewhere of a Cutler's Boy that was making a Knife. So have I ſeen idle Maſters delight themſelves to ſee their Children play at Bob-apple, when the poor young Raſcals would have been glad of a bit.* And doubtleſs he has

p. 11, 12. alſo ſeen theſe *young Raſcals riding on a penny Colt or Gelding*, and *ſometimes pouting for the loſs of that famous Engin of the Nut-crack*, juſt as Biſhops do for *Ceremonies*. He has made, you ſee, a very profitable uſe of his time at play; and redeemed his idle hours by turning theſe goodly obſervations into ſpiritual helps. And he has been no unprofitable hearer neither at the Mountebank's Stage; where to his great Improvement he hath heard the Fool entertain the

p. 34. Rabble with ſuch Proclamations as he makes, *O yes! If any honeſt Gentleman or Citizen has taken up*, and ſo forth.

But after all, this is a very clowniſh dirty way of Writing, ſo much beneath a Man, that a Schoolboy had deſerved the laſh for it; eſpecially ſince this Authour had to do with Dr. *Stillingfleet*, of whom at laſt he pretends with Hypocriſie enough, to have

p. 101. *thoſe awfull thoughts*, &c. which ſhould have made him aſhamed of ſpending ſuch boyiſh Conceits upon that Reverend Perſon, as if this man were at his old ſports of *bobbing the Dog with a Cruſt*, and *the young Raſcals with an Apple*.

But

But beſides theſe excellent alluſions for the edification of Boys and Girls, and the bringing down of his ſaucineſs to the uſe of the meaneſt capacities; he has ſeveral Conceits of a bigger ſize to produce upon occaſion; For Inſtance, *So have we ſometime ſeen a mighty Conquerour impoſe ſuch terms upon the Conquer'd. Somewhere or other I have ſeen or read of a great Gentleman who courted a Lady, and ſuch an Inamorato was he grown, that he became exceedingly melancholy.* And he has *ſeen* I know not how many more ſuch fine things as theſe; and if he can but keep his eyes in his head, at this rate he is likely to be a Wit as long as he lives. Ep. Ded. p. 49.

But the ſweeteſt of all his flouriſhes, is that Complement to my *Lord Mayor* and the *City*, where he fancied the Dean's *Sermon* to be a *Ship*, and the deſire of the *Court* that it might be Printed, to be *the Flag of London ſtreaming before it.* For he *proteſts that he is always ready to ſtrike Sail to the meaneſt Yacht that hangs out the Colours of ſo ſacred a Name, ſo great an Authority*; And it is no ſmall condeſcenſion I aſſure you in ſo mighty a *Man of War*, as this fooling ſhews him to be in his own opinion, to *ſtrike Sail to a Yacht.* However it was well done of him to tell us that he counts the *Name and Authority* of my Lord Mayor and the Court of Aldermen, *Great and Sacred*; for otherwiſe no man that reads his Book could reaſonably believe that he had the leaſt reverence to any Authority in this Kingdom. But a well-bred Clown will never ſhame his profeſſion. He had hardly taken breath after his manners to my Lord, but he gives him a Jeer, the beſt he had, for *Ordering that to be Printed which the Doctour had farther to deliver*; for, ſays he, *this looks like that* Ep. Ded.

Injunction in the Rubrick, upon the Miniſter, to uſe a Homily that is hereafter to be ſet forth by Common Authority. Theſe are brave fellows; If they have a mind to abuſe my Lord Mayor, they make him like to ſomething in the Book of Common Prayer, and the buſineſs is done.

This is the Gentleman that does not think it *lawfull* to *be pleaſant in ſo ſad a caſe as theirs is*, as he tells you when he complains of *the pride, rigour and imperiouſneſs of their Adverſaries.* But *it is a ſad caſe* that men ſhould not be aſhamed of ſuch open Hypocriſie as this. He would make you believe that *they are batter'd continually with violence from without*; and as if he and all his Party were upon the Rack, he cries out, *Give us a little eaſe from our preſent calamities. 'Tis cruel to plague and torment us that are quiet and peaceable, and deſign nothing but ſerving our God and ſaving our Souls:* Nothing in the world elſe, he aſſures you upon his honeſt word; and therefore he *forewarns*, you know whom, *leſt they make themſelves guilty in the ſight of God, of wilfull and damnable ſins, as bad as thoſe of the Jews, who thought they did God good ſervice, when they perſecuted and murthered his faithfull Servants.* And at this rate he is ever and anon bemoaning himſelf and his companions, and upbraiding the Perſecutours. But was ever any man ſo jocund withall, and ſo jolly in ſo ſad a caſe as this man deſcribes theirs to be, and all the while is not able to whine it out in a decent manner, for laughing? If they can find in their hearts to play with *Nut-cracks*, and *Hobby-horſes*, and *Inamorato's*, &c. one would think the *Animal* life were under no great perſecution, but that theſe men are as much *at eaſe from preſent calamities* as their

p. 2.

Ep. Ded.

p. 47.

p. 80.

their Neighbours. I believe if this Gentleman or his friends either ſuffered, or were afraid to ſuffer ſuch reſtraints from the Government as they had reaſon to complain of; they durſt not provoke their Rulers in that inſolent faſhion, wherein this man uſes them, who very pertly demands of them, *Why they do not looſe the bands of wickedneſs, and undoe the heavy burthens, and let the oppreſſed go free, and break every yoke*, Iſa. 58. 6. *Some*, ſays he, *will ſay this Scripture is impertinently applied.* Impertinently? p. 5. 'Tis lewdly and ſeditiouſly applied, to inflame the people againſt their Governours, by libelling them as a company of wicked oppreſſours, whileſt his own wantonneſs and preſumption ſhews that in his ſleeve he laughs at their patience. The greateſt cauſe of complaint they have againſt the Government is, that the Law forbids their flocking together in great numbers, for which they may thank their own practices when time was, as we can ſhew them, if they liſt to hear it. But notwithſtanding this Law they meet as boldly, and the Government has for the moſt part, born it as gently, as if there were no ſuch Law at all. This is their true caſe, which this Gentleman cannot expreſs but in the Tragical Characters of *a horrid deſign*, of *the fiery fury of perſecution*, p. 17. of *wrath and vengeance, fire and faggot. The Queſtion now*, he tells you is, *Snick or ſnee, turn or* p. 64. *ſtarve, conform or hang, uſe the Croſs or bear the Croſs.* What can be greater Impudence than this, to publiſh ſuch odious ſuggeſtions againſt the Government, as are no better than notorious lies? If there were a Law to puniſh liars with death, he, to ſave himſelf from hanging, could not name a Nonconformiſt that has either been hang'd or ſtarv'd for his Nonconformity.

formity. And it is mere mockery in him to talk of *bearing the Croſs unleſs they will uſe it*, ſince they live in as good plenty as other men, as every body knows, and are as much protected by the Laws. But ſuch as he are as nice and delicate, and as fondly conceited of themſelves, as ſome of the froward *young Raſcals he has ſeen*, that roar as if they were going to be flead, unleſs they may have their wills in every thing. He mocks the Government, and profanes the Scripture phraſe too, while he talks of *their bearing the Croſs*, which is an expreſſion that their ſufferings would not bear, if their cauſe did. They have forgot ſure, when they made merry with the ruin of hundreds of Clergymen and their Families; This was not perſecution, but godly zeal; and one would gueſs this man has an aking tooth to be at it again, though with *ſnick or ſnee*, as he calls it.

p. 5. For he plainly warns us that we *do not make it Indifferent to Diſſenters, whether they be ſmothered in the Houſe, or forced to venture their necks by leaping out at the Windows; for*, ſays he, *ſo have the miſerable Hungarians been tempted, to think it better to live, nay to dye once under the Ottoman Sword, than to be always dying under the Auſtrian Tyranny.* To ſay no more of it, this was at leaſt very raſhly and indiſcreetly ſaid, unleſs this man be privileged to favour the *Popiſh Sham* of charging the *Presbyterians* with a Plot; for his meaning is plainly this, that they are tempted to think it better to take a part in the Deſign of the Papiſts, to overthrow Church and State, though they run the hazard of having their throats cut by them at laſt, than to be ſo miſerably perſecuted as they are, under the Tyranny of the preſent Government. He tells us indeed towards the end

of

of his Book, that *they ſhall not petition with the Papiſts for a general Toleration*; and therefore I can make nothing of his menacing us with the *Hungarian Precedent*, but that they may venture their necks once more to get the power into their hands, of *tolerating*, or *refuſing to tolerate* whom they pleaſe. But I hope the Diſſenters underſtand their intereſt, and their duty better than to be wheadled into ſuch dangerous practices, by the intimations of this ſeditious Talker. And thus much I can ſay for ſome of them, that they utterly diſlike the intemperate and rude expreſſions, as well as the Buffoonry of his Book; And if what he ſometimes ſuggeſts of the Nonconformiſts was true *before*, that they are hugely agreed among themſelves; he has altered the caſe *ſince*, by publiſhing his Antidote: for though there are ſome amongſt them that think he hath done eminent ſervice to the Party, yet there are ſome again, as wiſe as they, that are of another opinion, and will give him as little thanks for his labour, as he gives Dr. *Stillingfleet* for *his Defence of the Church of England* againſt *T. G.* the Papiſt.

There are a ſort of men ſo given to railing, that they can no more forbear it than a common ſwearer can his oaths. And I never met with a plainer Inſtance of it, than in this man; who if he were as much afraid of the ſeverity of the Government, as the dolefull complaints he makes of perſecution would perſuade us, ſhould in prudence have given his Maſters good language at leaſt, how ſpitefull ſoever his thoughts might have been: eſpecially when he was anſwering a Sermon deſigned to work upon the Diſſenters, by nothing but the Force of Reaſon, and the Gentleneſs of Perſuaſion. If he had not

been

been ready to burſt with Choler and Diſdain, he had waited for a fitter occaſion to vent himſelf; which becauſe he had not, he was fain to pretend one though he *lied* for it. He asks the Doctor
p. 10. amongſt others, *You are able to forbear railing and perſecuting, are you not?* and he often inſinuates that they are ſo provok'd, that it is impoſſible for them to keep ſilence: Whereas, there is not the leaſt ſeverity of expreſſion in the whole Sermon, but that the Doctor *knew not how it came to paſs, that the moſt godly among them can leaſt endure to be told of their faults.* And I think they have ſhewn ſince, that he was not much miſtaken in them; this man eſpecially, who I dare ſay does not count himſelf the *leaſt godly* of the Party.

p. 95. If you will believe him they do *not complain of their hardſhips with uncivil reflections*, and yet in the next breath he compares the Doctor to *the keepers of the Inquiſition, that jeer at their wretched priſoners*, and this onely for adviſing them not to be always complaining of their hardſhips and perſecutions. Nay he makes him like *Julian the Apoſtate* in *mocking the Chriſtians when he had ſtripped them of the world's cumber, which was an hindrance to them in their ſpiritual race.* Are not theſe *uncivil*, or rather are they not lewd and ungodly *reflexions*, upon a man that never intended nor did them the leaſt harm, but gently adviſed them to beware of doing that, which in plain terms, this man is a Hypocrite for doing. *How eaſie is it*, he cries out, *for them that are at eaſe to read lectures of patience to thoſe in miſery!* But where are thoſe miſerable creatures he talks of? In what holes have they been hid all this while, that we have not ſeen one of them this twenty years?

Why

Why not ſo much as one of the wretches brought forth to move our compaſſion? or at leaſt ſhould we not be told where one of theſe ſad ſpectacles might be ſeen; which would convince us of the *miſchief of Impoſitions*, and incline us to pity a thouſand times more than this man's clamour and bawling? If any of them are in ſo hard a condition, as he would make us believe, let us but know the man, and he ſhall ſoon ſee that we will be more mercifull to him, than thoſe of his own Party, who, it ſeems, as wealthy as they are, can be ſo covetous and hard-hearted, as to let them be ready to periſh for want of relief. Poſſibly ſome of them may be in a mean condition, and when he has told us how many they are, we will ſhew him double the number of conformable Clergymen that are as low in the world if not lower than they; and withall many more worthy perſons that were utterly ruined under the zeal of ſuch men as this, when they called out one another to go a *Parſon-hunting*. Theſe things they have been told of ſome years ſince; nor have they ſaid any thing to it; but ſtill they go on to complain of their Perſecutions. As far as I am able to inform my ſelf, theſe men do not need our pity, but are better to paſs than moſt of us that conform to the Laws, and we envy them not; but 'tis intolerable wantonneſs in them all the while to roar and bellow as if they were forced to beg their bread from door to door.

Friendly Debate. 3ª. Pᵗ.

For my part, I could wiſh that they would give encouragement to our Rulers to take their pretences againſt Conformity, as things ſtand, into conſideration once more, and to make ſome trial what good might be done upon ſuch terms as would ſatisfie the moſt reaſonable amongſt them, and to govern even thoſe